तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Don't Sleep in Class

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

... he thought, "Because I am king, I can start a religion." So, that is not possible. *Dharmaṁ tu sākṣād bhagavat-praṇītaṁ na vai vidur ṛṣayo nāpi devāḥ, na siddha-mukhyā asurā manuṣyāḥ* [SB 6.3.19]. (Aside:) If somebody dozes, it gives me too much pain. I asked you to go and sleep. I tell you frankly, it disturbs me too much when I speak if somebody dozes. Better not to sit. Sleep twenty-four hours, but don't make show like: "I am sitting here," and then dozing. This is very much disturbing to me. Better to frankly sleep. Why should this be? What is the reason? You don't have full sleep? If you don't have enough sleep, then extend. Make it eight o'clock. But sleep sufficiently. If six or seven hours of sleep are not sufficient, then sleep for thirteen or fourteen hours. But don't be dozing like this.

— Lecture in Gorakhpur, India, 12 February 1971.

The Invaluable Asset of Gaudiya Vaishnavas

Sri Srimad Gour Govinda Swami

Mahaprabhu gives *prema* through chanting the holy names:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Giving this *prema-dhana*, the wealth of *prema*, through chanting, is Mahaprabhu's *bahiraṅga-līlā* or *gauṇa-līlā*, His external or secondary pastime. He did that in Nadia. After taking *sannyāsa*, He came to Purushottam Dham, Jagannath Puri Dham. The total period of time He manifested Himself in this material world was forty-eight years. Out of forty-eight years, twenty-four years were His *pūrva-āśrama-līlā* as Nimai Pandit. This was His *gṛhastha-līlā* in Nadia. After returning from Gaya, he gathered with His associates in the courtyard of Srivas Pandit and started *nāma-saṅkīrtana*. That *saṅkīrtana* and *prema-dāna*, the giving of *prema*, is *bahiraṅga* or *gauṇa-līlā*.

Then he took *sannyāsa* at the age of 24. Out of the remaining twenty-four years, for six years He traveled in North and South India and preached. That is also His *gauṇa-līlā*. After those six years of preaching, for the next eighteen years He continuously stayed in that very small house in Jagannath Puri Dham known as Gambhira. That house is still there. That was Kashi Mishra's house. Now it is the Radha-Kanta Math. There, surrounded by His very intimate associates like Raya Ramananda and Swarup Damodara, Mahaprabhu was always relishing *gopī-prema*, *rādhā-prema*. That is His *antaraṅga* or *mukhya-līlā*, internal or primary pastimes.

Yuga-dharma pracāra, *nāma-saṅkīrtana*, is not the activity of *svayaṁ-rūpa*, the original Personality of Godhead. That is the activity of the *yuga-avatāra*, the Lord's Vishnu expansion. But when the *svayaṁ-rūpa*, the original form of the Lord comes, the *yuga-avatāra* also comes in Him. Therefore automatically the *yuga-dharma* activity is done — *nāma-saṅkīrtana* and *prema-dāna*. Srila Krishna Das Kaviraj Goswami

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describes (*Cc. ādi* 1.6) that there are three *antaraṅga-kāraṇa*, three internal causes for Krishna's appearance as Mahaprabhu:

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Srimati Sachi-devi, as the moon appeared from the ocean.

The Lord had these three desires: "What is Radharani's love?" Krishna cannot understand. The second desire is, "What is My beauty that Radharani relishes?" And the third desire is, "How can I know what sort of happiness Radharani gets by relishing My beauty?" These three desires are the *antaraṅga-kāraṇa*, the internal cause of Krishna's appearance as Sri Chaitanya Mahaprabhu. Surrounded by His very, very intimate associates like Raya Ramananda and Swarup Damodara Goswami, He fulfilled these desires in the Gambhira.

For this purpose, Mahaprabhu was worshiping that deity of *rādhā-kānta* there. That deity is *kiśora-kṛṣṇa*, very beautiful eleven-year-old Krishna in Vrajabhumi. Whatever *līlā* Krishna does in Vrajabhumi is *svayaṁ-rūpa-līlā*, *rādhā-kānta's līlā*. That *prema* of pure loving conjugal dealings of Krishna with the *gopīs* is *sādhya-vastu* — it is the goal and asset of all Gaudiya Vaishnavas. That love is relished more in *viraha-bhāva* — the mood that is known as *vipralambha-rasa*, separation. *mādhurya-āsvādana vipralambha-rasa* — The *rasa*, mellow, that is relished in separation, *vipralambha*, is crores of times better than that which is relished in union, *sambhoga*. Therefore, *vipralambha*, separation, is the highest affair. In that mood of separation, the *vraja-gopīs* relish Krishna's beauty. To relish His own beauty, Krishna came as Sri Chaitanya Mahaprabhu, assuming the mood of the *gopīs* — especially the sentiment of Radharani. On those devotees whom Krishna showers His real mercy, He puts them in *viraha*, separation. That is real mercy, because in that way they are able to obtain and relish such *durlabha-vastu* — rarely achieved *prema*.

That is the mercy of Gaurahari, the mercy of Radharani. We aspire for that. I especially aspire for that. I am very hopeful that by the mercy of my revered spiritual master I will have it eventually. This is my heart's desire. And this is the asset, the invaluable asset of the *gauḍīya-guru-varga*, the spiritual masters in our Gaudiya line. Therefore, one should accept a guru, a Gaudiya Vaishnava *ācārya* who has this asset. ❀

— From an evening program in Paris, 24 July 1995.

The Glories of Separation

Srila Sanatan Goswami's
Śrī Bṛhad-Bhāgavatāmṛta 1.7.125-128

VERSE 125

prāg yady api prema-kṛtāt priyāṇāṁ
viccheda-dāvānala-vegato 'ntaḥ
santāpa-jātena duranta-śokā-
veśena gāḍhaṁ bhavatīva duḥkham

It is true that, when one is parted from those one loves, pure love makes one suffer within, as if from a blazing fire. The burning pain creates a remorse that further deepens into irrepressible sorrow. Thus one at first seems wretched.

COMMENTARY

Narada may agree that he need not be embarrassed for unavoidably losing control amidst the ecstasies of *bhagavad-bhakti*. Yet he had caused Krishna great distress by sending the Lord into a bewildered trance of remembering His devotees in Vrindavan. In this verse and the next, Krishna therefore tries to convince Narada that he need not blame himself. The misery of transcendental separation is only apparent. Even while outwardly showing many symptoms of mental pain, a person feeling *viraha-bhāva* is absorbed in incomparable bliss. Thus, the apparently wretched devotee is actually most fortunate. Whatever momentary distress he may feel will soon give way to complete happiness.

VERSE 126

tathāpi sambhoga-sukhād api stutaḥ
sa ko 'py anirvācya-tamo mano-ramaḥ
pramoda-rāśiḥ pariṇāmato dhruvaṁ
tatra sphuret tad-rasikaika-vedyaḥ

But this anguish of separation is praised as greater than the happiness of enjoying with those one loves. Separation is so pleasing to the mind that it cannot be described. It always transforms at last into an abundance of pleasure. Only experts in tasting these moods can understand how this happens.

COMMENTARY

The so-called bliss of merging into the impersonal aspect of the Absolute Truth is often said to be indescribable, but the bliss of pure *prema* is even harder to describe. And most hard to describe is the inconceivable ecstasy of transcendental love in separation, which is born in pain but grows into the greatest possible pleasure. The ecstasy of separation is not the miserable experience it seems to outsiders; it is *mano-rama*, the cause of full satisfaction for the heart. If someone still asks how one can feel happy within misery, he should know that only the *rasikas*, those who have spontaneous eagerness to taste this *prema*, can understand it.

VERSE 127

tac-choka-duḥkhoparamasya paścāc
cittaṁ yataḥ pūrṇatayā prasannam
samprāpta-sambhoga-mahā-sukhena
sampanna-vat tiṣṭhati sarvadaiva

After the pain of despair is relieved, one's heart feels fully satisfied, delighting constantly as one enjoys the great pleasure of meeting with one's beloved.

COMMENTARY

Those who have not yet realized their natural attraction toward Krishna cannot understand the ecstasy of separation. They should not vainly pretend to be expert in things to which they have no real access, but should instead take guidance from the authentic *rasikas* in the line of *vaiṣṇava paramparā* on how to gradually become fit for understanding the subtleties of devotion. Faithful hearing and service are required.

Still, the material mind is demanding, so neophytes may ask, "Doesn't excessive misery normally result in either delusion or death? Why should unlimited joy arise from misery? Granted, the laws of nature dictate that pleasure is generally followed by pain and pain by pleasure. But this does not mean that pain literally becomes pleasure and vice versa; it means that circumstances in this world are always changing, so that neither pleasure nor pain can long continue without being replaced by the other. To say that some kind of suffering matures into the highest ecstasy is unreasonable."

In answer to such demands to justify *viraha-bhāva* by logic, what pure devotees personally experience may be offered as definite evidence. Pure devotees do indeed enjoy ecstasy in separation. And since no other cause for this ecstasy can be ascertained, the cause must be their intense experience of what appears from the outside to be suffering.

To help newcomers to the devotional process understand *viraha-bhāva*, Krishna speaks the current verse, comparing the ecstasy of *viraha-bhāva* to the pleasurable sensation of relief from pain, a relief with which everyone is familiar. A person may struggle to achieve some object of satisfaction, and though his struggle may be painful, when he achieves his object the pain turns into joy. The ecstatic distress of *viraha-bhāva* may appear similar to the pleasure that follows pain, but as expressed here by the phrase *sampanna-vat* ("as if experiencing"), this is only the external appearance. In reality, the ecstasy of separation comes not from the eventual meeting and enjoying with one's beloved but from the "pain" of separation itself. That ecstasy is complete satisfaction, in which one never feels any insufficiency. That ecstasy may be compared to the pleasure of gratification after deprivation, but it is actually much more sublime. The mind of an ordinary person is relieved when he can rejoin those he loves and again gratify his senses, but a pure devotee's greatest ecstasy arises from serving and remembering Krishna in separation.

VERSE 128

icchet punas tādṛśam eva bhāvaṁ
kliṣṭaṁ kathañcit tad-abhāvataḥ syāt
yeṣāṁ na bhātīti mate 'pi teṣāṁ
gāḍhopakārī smṛti-daḥ priyāṇām

One may want to feel that separation again, and may indeed feel distressed if one cannot. Thus, a person who can remind one of a beloved not present is considered the most sincere and helpful friend.

COMMENTARY

The neophyte mind may still be confused. That mind may think, "According to the axiom that pleasure leads to pain and pain to pleasure, the abundant joy felt by an elevated devotee in

prema-bhakti is bound to give way to disappointment when circumstances change, as in this world they always do. The more one is elated now, the more one will suffer depression later. *Premānanda* is greater than the ecstasy of worshiping God in mere reverence, and certainly much greater than the ecstasy of impersonal identification with the Supreme. Therefore when the bliss of *prema* is interrupted by the pain of separation, one is plunged into the worst distress." To dispel this confusion, Krishna now conclusively proves that the apparent pain of *viraha-bhāva* is in fact pleasure.

The hearts of devotees absorbed in *viraha-bhāva* are unavoidably compelled to seek more of it. They cannot tolerate losing this ecstasy. Krishna's proof, therefore, is simple: How can anyone's heart feel the urge to suffer more and more pain unless that pain is really pleasure? Outsiders may perceive a devotee's ecstasy as suffering, and the devotee may speak and act as if it were, but the truth must be just the opposite. Judging from the strength of the devotee's urge to continue suffering *viraha-bhāva*, that *bhāva* must in fact be the ultimate happiness.

A material example may help clarify this point: Although the coldness of ice is the opposite of the heat of fire, ice placed on one's body may feel as hot as burning coal. In this example, the burning sensation from the ice is illusory, the numbing coldness real. Similarly, the pain of *viraha-bhāva* is a false appearance, disguising the reality of indescribable joy. The difference between the ecstasy of separation from Krishna and the common sensation of being touched by ice is that the deep feeling of *viraha-bhāva* is known only to a few—to Krishna and some of His most intimate devotees.

Krishna in this verse is referring specifically to His own ecstasy in separation from the residents of Vraja, but His description equally applies to their ecstatic remembrance of Him. Or, to be more correct, it applies to the *vraja-vāsīs* with the exception of the young *gopīs*. These *gopīs* are never relieved for a moment from the tension of *viraha-bhāva*, since even when together with Krishna they are in anxiety about losing Him. They never lose touch with this ecstasy, and so have no reason to think about regaining it. Yet, they do not consider their pain of separation a goal for anyone to strive for, because it burns them more sharply than a million forest fires. In the *gopīs*' own words,

> *saric-chaila-vanoddeśā gāvo veṇu-ravā ime*
> *saṅkarṣaṇa-sahāyena kṛṣṇenācaritāḥ prabho*
> *punaḥ punaḥ smārayanti nanda-gopa-sutaṁ bata*
> *śrī-niketais tat-padakair vismartuṁ naiva śaknumaḥ*

"Dear Uddhava Prabhu, when Krishna was here in the company of Saṅkarṣaṇa, He enjoyed all these rivers, hills, forests, cows, and flute sounds. All these remind us constantly of Nanda's son. Indeed, because we see Krishna's footprints, which are marked with divine symbols, we can never forget Him." (*Bhāgavatam* 10.47.49–50) As this statement implies, the *gopīs* do not worry about the pain of forgetting Krishna, because forgetting Krishna is something they cannot do even if they want to. They sometimes would like to forget Krishna to avoid the ever-increasing agony of remembering Him, and certainly they do not need to ask to be put into a fire of separation. The *gopīs* feel the pain of separation from Krishna constantly and in a unique way. Therefore, the happiness they enjoy is actually greater than that of anyone else. They are superior to all other servants of God and to all His other intimate devotees.

— Translation and purports (based on the commentary of Srila Sanatan Goswami) by Sri Gopiparanadhan Das. Bhaktivedanta Book Trust. Los Angeles. 2003.

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